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THE OBSERVATOR.

On the Rehearſal Reviv'd; *his Libelling the Government; his ſcandalous Reflexions upon the Queen, Whigs, moderate Church-men, and Diſſenters; his charging the Queen with Ingratitude to the Church; his Attack upon the Toleration, and miſrepreſenting the Act which allows it.*

From **Saturday**, October 22. to **Wednesday**, October 26. 1709.

Country-m. I Wonder you don't take the *Rehearſal Reviv'd* to Task, Maſter. He's become ſo inſolent, that there's no enduring him any longer. He has declar'd open War againſt you, and why are you ſilent?

Obſ. Prithee, *Roger*, conſider, that a Man ought to have ſome Regard to his own Credit. There's a Sort of Enemies, who are beſt anſwer'd by Contempt; and I take that Pamphleteer to be one of the Number; for I don't find any Body regards him.

Country-m. I muſt beg Leave to differ from you, Maſter. I frequent Coffee-houſes more than you do, and can aſſure you, that the Men of the Cloth have an Eſteem for him; they ſay, he is one of their own Function, tho' I took him at firſt to be only ſome prattling Fellow, an ordinary Retainer to the Preſs, whoſe Talent lay in Commas, Colons, Punctums, and other Things of that Nature.

Obſ. I think his Performance gives you no Reaſon to alter your Opinion, *Roger*; for you know Pedantry and Inſolence is the diſtinguiſhing Character of that Sort of Men; and this is ſo viſible in the Paper you ſpeak of, that I can't believe the Author to be of a higher Form.

Country-m. Don't miſtake your ſelf, Maſter: The Faction may make Uſe of ſuch a Perſon as you ſpeak of, to be the Cat's Foot; but I can aſſure you, he ſpeaks the Language of ſome Men who wear broad Hats, and flaxen-colour'd Wigs, that we Country-men, in our familiar Way of ſpeaking, call Spiritual Beaus, and Eccleſiaſtical *Bonteſeus*.

Obſ. Why do you give them that Character, *Roger?* You muſt not ſpeak ſo unreverently of the Clergy.

Country-m. I thought, Maſter, you had known me better than to think I ſtood in Need of any ſuch Caution. No Man alive has a greater Veneration for the Order, than I; but I diſtinguiſh betwixt ſuch as pollute the Sanctuary, and do Violence to the Law, and ſuch as do not: You know, Maſter, as well as I, that there were Prieſts *who made Men abhor the Offering of the Lord, who caus'd many to ſtumble at the Law, and were partial in it*; therefore God *made them contemptible and baſe before all the People.* 'Tis only ſuch Men, that I call Spiritual Beaus, and Eccleſiaſtical Bouteſeus, who ſtir up the People againſt the Government, ſtrike at the Foundation of it, by their ſlaviſh Doctrine of Non-Reſiſtance and Paſſive-Obedience, which, as they explain it, is direct Treaſon; and as they deal by the State, they deal alſo by the Church; they undermine her Doctrine, revile and rail at that excellent Perſon the Lord Arch-biſhop of *Canterbury*, and the reſt of our Biſhops, who are for the Government, as founded upon the Revolution Bottom; and you may ſee by this Paper, that they are doing what they can to bring us into Confuſion at Home, when there's a happy Proſpect of our being able to reduce our Enemies Abroad.

Obſ. If the Caſe be as you ſay, *Roger*, the Libel deſerves a Rebuke; but I would adviſe the Author or Authors to conſider, that tho' the Monkey makes Uſe of Puſs's Foot to pull the Nut out of the Fire, he gives her none of the Kernel, and that the Courts of *France* and *St. Germains* will ſerve theſe Scriblers, and the reſt of the Faction, juſt in the ſame Manner, if ever God, for our Sins, ſhould ſuffer them to prevail againſt us.

Country-m. You talk'd a While ago, Maſter, as if ſome of the old Managers were ſtill behind the Curtain; for my Part, I take this Libel, if it paſs without a Cenſure, to be a plain Proof of it; for 'tis every Whit as impudent, tho' nothing ſo well writ, as the old *Rehearſal*. Pray do but caſt your Eye upon the Paper of *Thurſday* laſt, the 20th of *October*, and ſee what he ſays againſt the Toleration, and the Bill of Excluſion, how he defends the late King *James*, and ecchoes out the Danger of the Church from Whigs, Fanaticks, and moderate Church-men.

Obſ. I do obſerve it, *Roger*; and muſt own, that 'tis a very impudent and bare-fac'd Attack upon the Government, ſince both the Queen and Parliament have declar'd the Church to be in no Danger. It looks like a ſecond Part of the High-Church Memorial; and tho' not writ with ſo much Art and Spirit, comes fully up to it in Point of Malice. *The Church, he ſays, has been paſſive a great While; and Things now are made ſo notorious and plain, that he hopes they'll ſoon ſee the Church-men exert themſelves.* Prithee, *Roger*, ask him if he does not mean by it, *That the Nature of High-Church will rebel againſt Principle?*

Country-m. There's no need to ask him, Maſter; he expreſſes himſelf plain enough. He has boaſted, in ſeveral of his Papers, of 'An Union on foot, 'betwixt the old Whigs and High-Church, againſt 'the modern Whigs and Low-Church. He tells 'us in this Paper, that one of the firſt Things to 'be mov'd in the Houſe, will be, an Enquiry in-'to the Cauſes of the great Increaſe of Atheiſm 'and Profaneneſs, and all Manner of Irreligion a-'mong us; and to make the Enquiry eaſy, he tells 'us, 'tis occaſion'd chiefly by the extenſive Liberty 'granted to Diſſenters; that the Toleration is a 'national Grievance, an abominable Thing. Nay, Maſter, he has been reckoning Noſes too, and tells us, 'There are three to one in the Nation entirely 'in the Intereſt of the Church, and would be very 'joyful to ſee her in as flouriſhing a State, as ſhe 'was at King *Charles* the IId's Death; and that 'there's a Time coming, when the Thing will be 'put to the Tryal.

Obſ. The Truth on't is, *Roger*, this looks as like the old Language of the Spiritual Dragoons in King *Charles* the IId's Reign, as any Thing can do; but depend upon it, the moderate Church-men and Diſſenters are in no great Danger from ſuch weak People as the Libellers, if they be not ſupported by Men of more Craft and Power. For their Union with the old Whigs, 'tis only a Viſion fit for *Bedlam*. Prithee ask the poor Wretch, how he can reconcile it with the Character he gives them in his ſecond Page, *viz. That they are profeſs'd Diſſenters, and have a fix'd an hereditary Averſion to the Church?* &c. Not that I own his Character of 'em to be true, *Roger*; for the whole of it is a fooliſh and rank Piece of Malice and Slander: But by this you may ſee the Inconſiſtency of the poor Scribler; for 'tis impoſſible that a profeſs'd Diſſenter ſhould join with the High-Church, either to take off, or re-

reſtrict the Toleration to narrower Limits, or to revive the penal Laws, which, according to this good-natur'd Author, made the Church ſo flouriſhing in the Cloſe of King *Charles* the IId's Reign.

Country-m. That makes it very plain, Maſter, that the Libeller is one of thoſe who ſtand in need of a good Memory.

Obſ. Very true, *Roger*; and he ſtands no leſs in need of a little more Policy, to cover his traiterous Deſigns ſomewhat better. Her Majeſty is very much oblig'd to him for his Civility and Loyalty: She has been graciouſly pleas'd to declare from the Throne, that the Toleration-Act ſhall be inviolable; which, according to this Man's Commentary, makes her Majeſty and the Parliament *the chief Occaſion* of the Increaſe of *Atheiſm, Profaneneſs, and Irreligion*. I would alſo adviſe the Libeller and his Eccleſiaſtical Bouteſeus, to remember the Addreſs of our noble Houſe of Lords to the Queen, on the 13th of *March*, 1707. That her Majeſty would be pleas'd to encourage thoſe moſt, who had been ſtedfaſt to the late King *William* and her ſelf, ſince the Revolution; and her Majeſty's gracious Anſwer, That ſhe would always place her chief Dependance upon thoſe, who had given ſuch repeated Proofs of the greateſt Warmth and Concern for the Support of the Revolution, the Security of her Perſon, and of the Proteſtant Succeſſion.

Country-m. What of all that, Maſter?

Obſ. Let the Bouteſeus ſee how they can reconcile the Addreſs and Anſwer to their Project of *Saturday* laſt, to have the Low-Church immediately quit all their Poſts of Honour and Profit, that the High-Church may come in their Place.

Country-m. I love the Men dearly, Maſter; they declare plainly what they would be at: The Devil may deceive People, when he comes like an Angel of Light; but if he once ſhow his cloven Foot, Men are aware of him. In the mean Time, High-Church is well ſerv'd by ſuch an Advocate; Religion was all the Cry a while ago, and now he ſpeaks out plain. The Thing they want, pag. 54. is to ſit next the Prince at the Council-Table, and in the Senate-Houſe, and becauſe they don't, they fly in her Majeſty's Face, and complain, *That ſhe uſes them hard and ungratefully, which chagrins them to be thus poſtpon'd, neglected, and ſlighted.*

Obſ. You know the Importance of that Charge, *Roger:* The old Poet *Terence* was perfectly right, when he ſaid, *If you call me ungrateful, you call me every Thing.* This I take to be the Concern of the Miniſtry; for how contemptible ſoever the Scribler may be, 'tis a Piece of inſufferable Impudence to have her Majeſty publickly libell'd, as ungrateful to the Church, contrary to Senſe, Reaſon, and Truth: By this we may ſee what good Subjects thoſe People are, who ſo audaciouſly ſlander her Majeſty three times a Week, and tell her, that there's three to one in the Nation againſt her Meaſures of Adminiſtration. We may alſo perceive very plain, *Roger*, what thoſe People mean by their High-Church: 'Tis not the higheſt Dignitaries; for they ſit in the ſame Places, both in Council and Parliament, as they ever did. But this is the Grief of the Faction, they would be glad to have the Lord Archbiſhop of *Canterbury* out of Council, Parliament, and Convocation, and all the reſt who are not of proſecuting Principles. That's what they mean by High-Church, as they explain themſelves, pag. 50. ſuch as would keep King *Charles* the IId's penal Laws in Execution, *by which he entirely ſubjected and reduc'd the Nation to perfect Peace*; ſo that to be for Slavery, Perſecution, and an entire Subjection of the Nation, is with them the Characters of a High-Church-man.

Country-m. That's plain enough, Maſter. I hope the Parliament will take ſuch audacious Reflexions upon the Queen's Authority and their own, into Conſideration. In the mean Time, conſider how well thoſe Bouteſeus reward the Queen for her Bounty, in giving her Revenue of firſt Fruits and Tenths to increaſe the Maintenance of the meaner Clergy, wherein ſhe has exceeded all her Predeceſſors.

Obſ. They treat the Parliament in the ſame ingrateful and unjuſt Manner, *Roger*, notwithſtanding the Care they took of the Church of *England*, in the ſeveral Laws for ſettling the Proteſtant Succeſſion, and in the Union-Act. Nay, by the very Statute of Toleration, which theſe Men call a national Grievance, and an abominable Thing, all the Diſſenters are oblig'd to ſign their Agreement to the doctrinal Articles of the Church of *England*, except the Anabaptiſts, who are excus'd as to Infant-Baptiſm, and the Quakers, who are oblig'd to own the divine Inſpiration of the *Old* and *New Teſtament*, and to profeſs their Faith in God the Father, and in Jeſus Chriſt his eternal Son, the true God, and in the Holy Spirit, one God, bleſſed for evermore; which, with the Clauſe in the Act againſt ſuch as do not frequent publick Worſhip in ſome allow'd Congregation, and againſt ſuch as deny the Trinity, is a full Proof of the Malice and Falſhood of that Reflexion, That the Toleration is the chief Occaſion of the Growth of Atheiſm, Profaneneſs, and Irreligion. But more of this another Time, *Roger*.

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